A Rout, A Rout;

Or some part of the

ARMIES QUARTERS *BEATEN UP*,

By the DAY of the

LORD

Stealing upon Them.

Wherein is briefly discovered the present cloudy and dark Appearance of God amongst them.

By JOSEPH SALMON, a present Member of the *ARMY*.

He that hath an ear to hear; let him hear what the Spirit saith.

Arise ye, and depart, for this is not your rest; it is polluted, &c.

The weapons of our warfare are not carnal, but mighty through God, to beat down strong holds, &c.

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A WORD To the Commanding Power in the ARMY.

By your leave, Gentlemen,

I Hope, in these days of Liberty, I may be free to speak a word to my fellow Souldiers: I shall not trouble *You* with much at the present, for I know you have more Noble already upon your spirits, then you

can well tell how to be rid of. My ſpeech is intended eſpecially (as I ſaid before) to my fellow-Souldiers, thoſe of the inferior rank and quality; I have very little from the Lord to declare to You as yet: All that I have to ſay, is this; That you go on as faſt as you can with the Work you have begun, for the time draws nigh that is allotted you: Make haſte (I ſay;) yet not more haſte then good ſpeed: Make a ſhort work; but cut it ſhort in Righteouſneſs; for the Day is at hand, wherein he that helpeth and they that are holpen ſhall fall together. Gentlemen, you are the Rod of God, yea, the Rod of the Lords anger in his own Hand, the Almighty Arm acts you; and ſo it appears; for no manly glory can encounter with you: in this Day of the LORDS Wrath you ſtrike thorow King, Gentry, and Nobility, they all fall before you: You have a Commiſſion from the LORD to ſcourge *ENGLAND'S* Oppreſſors do it in the Name of God, do it (I ſay) fully, hotly, ſharply; and the ſame meaſure you mete, ſhall be met to you again; for the Lord will ever long caſt his Rod into the fire of bum-

and

nd deſtruction: It will be a ſweet de-
ruction, wait for it.

Gentlemen,

Under an abrupt form I ſub-ſcribe my ſelf

Yours in life and death,

JOSEPH SALMON.

TO.

The Fellowship (of SAINTS scattered) in the ARMY.

Dear Hearts,

I *Know it will be a wonder to some of you, to behold this Frontispiece faced with my Character; and truly it is as much my Wonder as yours: I little thought that ever God would have called me hither.*

Friends, I am yet amongst you, I own you, I can say Amen *to your proceedings, although I cannot close with you in the managing of them. I have a fellowship with you in the Lord: but I am distant from your dark and fleshly enterprises.*

You are a scattered seed amongst tares, and it is your name that upholds the fame of the

the whole: You are that little Leaven hid in the meal, whose reputation seasons the whole lump; if it were not for you, this power of the sword, would vanish and be annihilated. Behold, I shew you a Mystery, it is yet hidden from many, yea most of you; Thus saith the Lord of Hosts, The Day is coming, and now is, when I will gather up my jewels in the Army (from under this dark and carnal form of the Sword) into my self; where I will be unto them Life, Liberty, Priviledg and Satisfaction, the fulness of Arrears, and plenty of Accommodation; when they shall no more contend with the world for outward Interest, but beholding all in Divine Fulness, shall in the enjoyment of it sit down contented. *And this I partly see fulfilled in my self and others.*

But now it may be you will wonder why I yet remain amongst you, seeing I am brought hither; I am sure many of your verdicts will pass upon me, I shall not want the censure of most. But it is no matter; Cast all your cruelty and malice upon me; the Lord in me is mighty to bear it: I will own it all, being willing to become sin for you, though the Lord in me knows no sin; that you, together with me, may be presented in the Lord an eternal righteousness.

I have but this at present to say: I am now with you, as Mary *at the Sepulchre waiting to see the Lord: but he is risen. Your carnal affairs are are the Sepulchre where the Lord is buried to me; he is not here, he is certainly risen, but where to see him in his next appearance, I wait: I must stand at the Sepulchre till the voyce be uttered behinde me, which I beleeve will be shortly, both to me and many others.* Till the day break, and the shadows flee away, *Farewel my Beloved*, be thou as a Roe, or a young Hart upon the mountains of *Bether*.

Sirs, I am yours,

JOS: SAL.

A

A ROUT, A ROUT,

OR,

Some part of the Army's Quarters beaten up, by the DAY of the *LORD* ſtealing upon them.

THat Power (or Myſtery) which acts all things, and by which whole man (in his councels, actions and engagements) is led out and diſpoſed according to divine will and pleaſure; I ſay, this Power (which is God) comes forth and offers it ſelf in a diverſity of appearance, and ſtill (by a divine progreſs in the affairs of the earth) moves from one power to another, from one diſpenſation to another, from one party to another; hereby accompliſhing his eternal decreed deſign in and upon the Creature. This is manifeſt in all diſpenſations, civil and ſpiritual.

Time

Time was, when God had faced the Jewish Ceremonies (those carnal manifestations) with a great beauty and splendor of divine Majesty: the Lord was there seen under that form to vail and hide his beauty and glory. In a time appointed he departed from them, went out of them, he would dwell there no longer; but he casts off that form or garment, and clothes himself with another, swallowed up that glory in another, the lesser in the greater; and then all the brightness and lustre of divine appearance resided in, and dwelt upon the flesh of the Son, as being a more true pattern, and exact resemblance of God the divine Power. But the Lord was not here in his appearance where he would be neither; and therefore having no resolution eternally here to tabernacle or abide, in the fulness of time he lays this form aside also. Though he was the Son, the dear Son, the only begotten Son, a Son so like the Father, yet he must not be spared, he must be crucified, the Lord will move hence also: whence note, That this divine Power (or Mystery) admits of no eternal habitation in any thing below it self.

Now as this Power [God] hath a dayly motion out of one dispensation spiritual into another, so also it is in civil or outward dispensations. This

This I have found in my own experience, (by tracing this divine Power, in its going forth amongst the sons of Men) that it sometimes owns this, sometimes that form; sometimes this, sometimes that party, dayly moving from one to another as it pleaseth: now the Lord lives in all these, though in some darkly, in others more purely; and all these motions are as so many footsteps of God, whereby he gradually ascends out of the creature, into a more compleat image or likeness of himself.

Time was, when God dwelt amongst us in the darkness of absolute and arbitrary Monarchy: the face and beauty of divine mystery lived in it, deny it who can, that sees God in all things.

In this form of Monarchy God hath vailed his beautiful presence with a thick cloud of darkness: He hath made darkness his secret place, and his pavilions round about him have been thick clouds of the Sky. Though the image and brightness of God have dwelt in it, yet under such black darkness that man could never discern it. Tyranny, persecution, opposition, wil, nature and creature, hath been (as it were) that vail betwixt God and man in this dispensation; all this, and whatever you will call evil in Monarchy,

chy, the Lord was pleased to hide himself under, while resident in this carnal form. I know its difficult to see God in this darkness, the bright Sun under this black cloud: the naked and pure Spirit, under this foul habit and filthy attire; but he that cannot here discern God is blind, and sees not afar off.

God (having hitherto walked under this form) is now (and hath in these last days) come forth to rend this vail in pieces, to shake this form, to lay it waste, and clothe himself with another.

How God hath and does destroy Monarchy, and what it figures out to us.

The power and life of the King, and in him the very soul of Monarchy sunk into the Parliament, and here it lost its name barely, but not its nature; its form, but not its power; they making themselves as absolute and tyrannical as ever the King in his reign, dignity and supremacy; yet the Lord ascended a little nearer himself, by taking off this form (the Parliament) and hereby made way for his after-design.

We see in a short time, he lays aside that glorious shew and Idol (the Parliament) and clothes himself with the Army: And thus, both

both King, Monarchy and Parliament fell into the hands, and upon the swords of the Army: and thus the Army are to be the Executioners of that beast (Monarchy) which they had formerly wounded, and whose wound the Parliament had healed and salved over by a corrupt and rotten Treaty: all which doth figure out to me the stain of the glory of all flesh; as Monarchy (or arbitrary regal power) falls by the sword, so also shall that Kingly and Imperial power of all flesh be cut in sunder by the stroke of Divine Justice; for by his fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many: The Lord will kindle a burning under that glory wherein he hath formerly appear'd; God himself shall be the burning, the holy One shall be the flame, and all fleshly regality in us shall be the fuel which shall be burnt up and consumed. But we shall hence proceed to our former Discourse, and shall next in order consider

How God lives in the ARMY.

Thus far we see God hath moved from party to party, and sits down at present in the Army; and here also God makes darkness his secret place, living under a poor, low, carnal form, and few can behold his

his beautiful presence under the power of the Sword. The Lord here besmears himself with blood and vengeance, deforms his own beauty, hides his aimable presence under a hideous and wrathful form.

And now in as much as God hath called me forth (from an impartial spirit) to declare my Light; I shall (from some clear experience of the Armies present condition) discover that dark and cloudy appearance of the supream Power [*God*] amongst them, whereby may be discerned how far below the pure appearance of the spirit, their present station renders them. And I am very confident, that which I shall say, the Lord will testifie and bear record the truth of the same upon the hearts of many amongst them. Friends! Look about you, for the Lord is now coming forth to rip up your bowels, to search your hearts, and try your reins; yea, to let loose the imprisoned Light of himself in you; and if the Lord by this doth not shake many of you, then say, That I have propheſied Lyes in the name of the Lord. Then let him that hath an ear to hear, hear what the Lord, that Spirit saith.

Thus saith the Lord, yea the Lord saith it:

That the present condition of the Army, or the present appearance of the supream Power

lower amongst them, renders them in darkeſs, and far below the pure Light and Life of God.

That it is ſo, I offer my appeal thus.

Firſt, let them and all others (who are ſpiritually wiſe) conſider, by and from what principles God acts theſe men; I mean you Heroes of valour in the Army, you Grandees of the preſent power in the Kingdome: In patience poſſeſſe ye your ſoules till I ſhall race your foundation, and diſcover your principles, which God hath hitherto and ſtill does act you in: they are either publick or private, common or (more properly) peculiar; your common and publick principles, are the outward liberty and freedom of the Nation, the eſtabliſhment of outward Lawes, Liberties, and Priviledges; and ſome outward form of Goverment; which may correſpond with your ſence of juſtice: what no farther yet? This is poor earthly Tabernacle, which God at preſent hath taken up in you; I wiſh I might not have cauſe to ſay, It is a ſpeckled pretence under which your private intereſts reſides: for I know this is the main ſpur that drives you on, (ſelf-preſervation:) This is your *Dalilah*, you proper, private and peculiar principle: Reſolved you are to ſave your

Lives,

Lives, and preserve your self-interest, though in this expedition you destroy all other powers and interests whatsoever: Herein, (though you walk, as men, very carnally) yet, Dear hearts I blame you not. I know God acts you in this cloud, he goes out with you in this darkness, and lets out his presence through this vail of self-preservation amongst you, he hath crowned you with fame, success and victory, while you have lived and acted in this earthly body of outward Liberty. But how far inferiour and below this is, to a Life in the purity of Divine light, (now God hath disclosed himself) I am in some measure able to discern.

You know not yet what it is to be dead to you own Interests, though you have professed a great deal of self-denyall, yet I profess many of you never knew what true self-denyall was; and what it is truly to be dissolved and dye out of your own carnal Interests: I know your honour and dignity is great in your hearts, your renowned enterprises call for merit: Your lives and safeties are also dear to you; it is so, so it must be God will have it so: he lives in these low concernments, and yet your hearts cannot be imbittered or dis-ingaged from them: you hug them, you prize them, they are an ob-

ect of your embraces. But I tell you (Sirs) God is going about to unbody himself in you, whiles you are embracing this body of self-safety and outward Liberty, he is dying and departing from it, though you see it not. And This know, That God will ere long leave you exceeding dark and dead in your enterprizes: I was alive once as well as you, and in my life I laboured amongst you (in my sphere) as much as another; but I am now dead with the Lord; I am at rest from my labour; Ah happy death! oh blessed loss! how far better is it O Lord to be dissolved and gathered up into thy rest, then to live the life of a worldly and carnall labour? and I know also that the hour of Gods judgement is come upon many of you: some of you have received a mortall wound already; I see you gasp and struggle in your confused and dark enterprizes. Let this silver probe but sink to the bottom of your wounded hearts, and something, without question, will speedily be discovered.

Ah Friends, ——

If you saw your Interests in the Lord, your Lives and Liberties in the Lord, if you saw all yours in the Lord, you would think it a beggarly thing to contend for any thing, or to plead Gods quarrel with any that shall

demand them of you. Doubtleſſe, it is a poor, low, baſe, earthly Spirit, that raiſes conteſts, and ſeeks after the ruine and blood of creatures, for the enjoyment of that which at beſt is but a bitter-ſweet, a well-being ſubject to all manner of caſualties. Lo, This is the principle that God at preſent acts you by: It is the Lord in you, inhabiting his ſecret place; and becauſe I ſee it is the Lord, I can embrace it, I can tender you in my boſom-affections, while you are carried forth in this carnal diſpenſation. Nevertheleſs, I will in part diſcover to you how far ſome are dead to their own Intereſt, and whither ſhortly you muſt be brought.

Thoſe that live in the more pure knowledge and Life of [illegible] ſee themſelves (their Lives, Liberties, and all outward enjoyments) not their own, but the Lords, and theirs in the Lord, not a jot below him, or at the leaſt diſtance from him.

If we have the Lord, we have enough becauſe he is all to us, and we the ſame fulneſſe in him. Lo, this is life, libertie, and ſatisfaction. Now no outward loſſe or miſery can make us unhappy: we may be perſecuted, yet not forſaken, caſt down, yet not deſtroyed; dying, and behold we live; in

bondage, yet free; because the Lord is all this, and more to us. *To live, to us is Christ, and to die is gain.* If we have a portion of outward safety amongst others, we see it is the Lord; if not, it is the Lord; and where the Lord is, there is Liberty: God is to us light in darkness, glory in shame, beauty in deformity, liberty in bondage, we possess nothing, yet enjoy all things; suffering is our crown, death our life; yea, we live upon death dayly, we cannot live without it.

Again, We are also contented with the disposé of providence in any thing that may be called ours: If any party or power command us, our lives, liberties, or interest, it is the pleasure of the Father in us to give up all to them: we see a divine call in it, and can with alacrity yeeld obedience. Oh, it is a sweet smelling sacrifice, acceptable with the Father, when we (the son) are thus drawn forth to offer up our dearest Interests for the world. It may be you cannot in this apprehend me: it is no matter, the Father will'th it should be a mystery.

Yet further:

Our Interest of Life and Liberty is at your service; if you call for it, take it; we are contented to be prodigal of it, to satisfie the

blood-thirsty spirit of any man in the Kingdom.

While we are in the enjoyment of these outward things, we use them as if we used them not, being free to throw them off at the first demand: we are as free to suffer, to be trampled upon, to hang and burn, as to enjoy that outward liberty which you (so seriously and resolutely) press after. I tell you, Sirs, Suffering is our Conquest; While we are ground to pieces under any power whatsoever, all this while we trample upon them: debasing is our exalting; in that which you call misery and calamity, we are more then conquerors: We dare meet you (even you, whose courage hath excelled, whose fierce countenance makes the earth to tremble, you who are the present terror of the Nation) and appear in a naked posture before you; yea, throw your selves, lives, liberties, and all upon the edg of your cruelty; and we are sure, if you dare encounter with us here, we shall overcome you. Ah Sirs! When you see this way of conquest, you will throw your swords behind you in an holy despite and scorn; you shall lay all your honor in the dust, and by that sweet spirit of meekness shall destroy and subdue your enemies.

But

But secondly:

I wish you might be carried forth into a serious view of the manner of your present Actings. As your Principles are poor and beggarly, so also the manner of your Engagements is dark and fleshly. This cloudy and vailed appearance of God amongst you, puts you upon prepostorous designs, upon low and carnal Enterprizes: You have taken away *Charls* his life, because otherwise he would (it's likely) have taken yours. True, it is the good will of the Lord it should be so, I have nothing to say against it; the Lord in this cloud leads you forth to it, and in this you have plaid the parts of men acting under a fleshly discovery of things. You are led forth in a way of vengeance upon your adversaries; you sentence and shoot to death at your pleasure, it little moves you to trample upon the blood of your enemies; this is your Victory, Glory and Triumph. All this is well; you must tarry here till God moves higher amongst you.

I have only this to say to you:

Is it not a poor carnal thing for Saints, so high in profession as you have been, to stand brangling with the world for a few carnal enjoyments? What, the sons of everlasting

peace, and ingaged in a carnal combat? Well, it is the Lord; I am satisfied. But oh, that sweet and meek Spirit of Christ! Who, when he was reviled, reviled not again; was persecuted, but with patience under-went it, and committed himself to him that judged righteously. You cannot, you dare not commit your selves, your cause, your lives and liberties to the Lord, and nakedly, without any carnal opposition, surrender your Interest to a divine dispose: Nay rather, Shall not your swords soon be sheathed in the bowels of those who obstruct, or impede, your furious march in the road of self-preservation? Poor dear Hearts! It is the lowness, weakness and darkness of God by which you are led forth and acted. The Lord, ere long, will come forth in another appearance amongst you; he is coming out of darkness, his secret place, into a light and open view; he will let out a more pure glory upon you, when, in an holy shame, you will reflect upon your present Employments.

I tell you, dearly esteemed, it is a scorn to us, either to pick, or plead a Quarrel with any party, for an outward or carnal Interest; The Lord hath shewed us (and will shortly manifest to you) a more easie and sweet way of Victory; we can overcome by being con-

conquered, we can lose all, and yet be savers in the conclusion.

Again, for I draw homewards.

The manner of your present Actings is in much fear, dread, darkness and confusion; it is your dayly thoughts and care how to complot your designs, and lay out your work so, as that you may save your selves, your honor and reputation, but all is too little, you must shortly part with all; your name, fame, success and victory must all be forgotten, yea, you your selves shall rejoyce at your own Overtures.

You are very fearful and jealous of your defamation; you are afraid to think of it: your spirits are involved in confusion and distraction, for fear left your design should betray you. These are your imprisoned thoughts, I am very certain, but spiritual wisdom can discover them. The Lord knows that you lie under a sad weight of fear, terror and distraction: Fear, the pit, and a snare have taken hold on you, disorder and confusion abounds amongst you: You grope for the wall like the blind; you aim at Liberty and Priviledg, but you grope blindly after it, as knowing not which way to ac-

compliſh it; and thus many times you ſit down weeping by the Rivers of *Babylon*; you are oft ſo over-whelmed in theſe troubled waters of Liberty and Priviledg, that you are conſtrained to ſink under the waves of ſorrow and darkneſs: I know the Lord judges many of you, and throws you down by the ſad and ſerious conſideration of your actings; He turns your hearts, ways and enterpriſes upſide down before you. and I know you are under dayly convictions of ſpirit. Thus the dark preſence of God ſhuts you up in fear, and keeps you under bondage: The thick cloud of horror and confuſion vails that ſweet preſence, and bright ſplendor of Peace and Liberty from you; but in an appointed time the myſtery of light will break out in you, and upon you, when in the ſhinings of Divine Majeſty, you will clearly and purely behold things in a naked appearance, when you ſhall ſee no cauſe of fear or trouble in any thing.

☞ Thoſe that live in love to all, ſee no cauſe to fear any; for there is no fear in love, perfect Love caſts out fear: If you were in Charity with all men, you would fear no man; for Charity thinks no evil, it knows none, it fears none: All things are not yet reconciled to you, earth and heaven are not

yet

yet agreed; but you labour under a body and bulk of curſed enmity, and hence is the ſpring of all your fear and jealouſie: If you could ſee all men, all intereſts, all power in the Lord, you would be offended at none, you would not fear any, but would, with a ſweet, patient, contented, and quiet ſpirit, lie down under any thing coming from a Divine diſpoſe. We ſee and behold our ſelves (as in the Lord) without fear or jealouſie, becauſe we are really reconciled to all men, all deſigns, all intereſts; and all they that know us are carryed forth in a ſpirit of Love towards us. The reaſon why we are hated, deſpiſed, and trampled upon, is, becauſe the world knoweth us not, they know not the Father in us.

In this ſtate of ignorance we are the objects of ſcorn and contempt, and it is our Freedom and Liberty to be ſo: The Lord in us, and we in the Lord, and with him, travel together under the worlds infirmities, and becauſe we ſee it the Fathers will, it is our meat and drink to do it; we love to ſweat drops of blood under all mens offences: Throw all the wrath, malice, envy and ſcorn of man upon us, we fear it not, but in the Lord we are able to bear all, and ſuffer under

der it. Lo, thus we fill up behinde the measure of the sufferings of Christ in our flesh, the dyings of the Lord are manifested in us dayly: Here, O here's a way to bring forth peace and unity: the Lord is coming, (he is coming) to discover it: For by this death we ascend to a life, in all mens hearts and affections; after this cross of hatred, we are crowned (as most choyce and precious) in all mens love and esteem, when the spirit shall descend from on high, and be poured out upon them; they shall look upon us (whom in the Lord they have pierced) and mourn over us with a spirit of love and tenderness: Then shall we see of the travel of our souls, and be therewith satisfied.

Ah my dear Friends! my Soul travels again in birth with you, till the Lord be thus formed and brought forth in you: I know many of you are almost spent under your burthen; you are so lost in a wilderness of Confusion, That you desire and seek after a retired rest; you begin to loath your husks, and to have some desire after your Fathers table: I say no more, he that does come, will come, and will not tarry; behold, he comes with a recompence: you are afraid to lay down your Swords, lest you should lose your Liberties; but the Lord will recompence

compence this seven-fold into your bosom, he is coming forth to make you free to suffer a blessed Freedom, a glorious Liberty, a sufficient recompence for the loss of all outward glories: Is it the loss of your Honor, Fame and Dignity that you are afraid of? The Lord is coming to make you glad to part with it, and with a holy rejoycing to throw it all behinde you: Ah friends! The Lord will honor you with meekness; you shall be the fame of the world, for true valor and spiritual courage; yea (now and not before) shall the desire of the Nations be towards you, their lamb-like spirits of meekness and innocency will be an enforceing invitation to the lion-hearted devourers of the world to feed together with you in your green pastures, and to drink of your quiet and still waters: when you are become children of this new birth, you shall be able to play upon the hole of the Asp, and to dwell with the Cockatrice in his den, oppression and tyranny shall be destroyed before you; the sons of your afflictors shall come bending to you: that sweet spirit of love and subjection, that God shall bring forth in you, shall attract the hearts of the world towards you, they shall throw down their crowns at your feet; and shall take

hold

hold of that skirt of Righteousness which is upon you, and say, We perceive of a truth, that the Lord is in you and amongst you. But in the mean time, you, together with the world, are shut up in darkness, and not truly discerning one another: you fear the world, and they are afraid of you; you are at a distance, involved in a bloody contest, an earthly, lustful, and carnal Warfarr.

where Live and Lie, and die together;
Yet but a while, it's not for ever.

Farewell.

Post-

Post-Script.

Friends,

BUt one word more, and I have done. I told you before, and now I say it again, That your reputation is the fame and glory of his present Army; you (I know) are the main supporting Pillars of it. I will tell you *what I see in this*, more plainly then I have hitherto declared. I see the Lord, *our spiritual Sampson*, hath laid his hands of almighty power upon (*you*) these Pillars of this woodden Fabrick, he will dis-joynt you, and shake you all to pieces, and in you the whole edifice of this swordlie Power shall be annihilated: the Lord will die with it,

it, in it (or rather out of it, and from it) and in this death he will destroy more then you have done all your lives time. The Lord will *here* take you napping, as you are eating and drinking, marrying, and giving in marriage to strange flesh, and the lake of divine burning shall consume you. Oh, it will be a glorious day; wait for it.

I have here offered a few things to a publique view, I know the wise ones amongst you will slight it, and dis-regard it; the form, method and language invites not the curious and nice spirit of anie man; it hath no beautie upon it, though a great deal in it, which the Princes of this world cannot discern. It is indeed the foolish language of the Spirit; if you do not like it, retort it again, and I will carrie it where I had it; you are like yet to have no better from me. I was once wise as well as you, but I am now a fool. I care not who knows it:

: I once also enjoyed my self, but I
m now carried out of my wits, a
ool, a mad man, besides my self; if
ou think me any other, you are mi-
aken, and it is for your sakes that I
m so.

And now Friends, *In him that was, is, and is to come*, I take my farewel of you: Remember what I say, (*is, was, and is to come.*) The Lord *was*, when you were lowest; he *is*, now you are highest; and he *is to come*, when you shall be nothing. *Even so, Come Lord Jesus, Come quickly.*

FINIS.